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Expression of Islamic identity in the design of new neighborhoods on the basis of Islamic components Case Study: West Emamieh neighborhood of Mashhad

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Abstract

Architecture and urbanism of a community represent the identity of a community, and urban neighborhoods are area for emergence of this identity, so designing and creating neighborhoods with Islamic identity in towns can reflect culture, urbanization and thus the identity of that town and society. Therefore, with respect to rich Islamic culture in our country and the necessity of paying attention to it in neighborhood designing, this research is conducted to present Islamic components based on present situations to improve Islamic identity in new neighborhoods. The research method was descriptive – analytical in nature with practical aim. Islamic components were collected by using documentary and library sources from sayings of Imams, and were divided into 6 main groups. The obtained components were updated based on general principles of urbanism regulations, and then were studied in West Emamieh neighborhood of Mashhad city. Auto Cad and GIS software was used for studying and analyzing the Islamic components in the studied areas. The results showed that the majority of the presented components (except for mosque-based neighborhood designing) have been considered in designing this neighborhood. Since Islamic identity in neighborhoods of Islamic cities is linked to religious land use (mosque), designing new neighborhoods based on this land use must be given more attention.

Keywords

Imams, Islamic components, Identity, West Emamieh neighborhood of Mashhad.

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Introduction

In Islamic countries, Islamic city is a collection of uniform neighborhoods that are aggregated in a specified location based on relationships, proportions, ethnic, religious, professional or territorial affiliations, and has kept its identity and originality for years in the same way (Mohammedi, et al, 2012: 28). Based on various perspectives, different and controversial opinions have been proposed about the nature and concept of Islamic city, of which the most important one is "Islamic city is a city based on laws and regulations of Islam". In this view, Islamic city is the result of Islamic beliefs and understanding the rules and principles of Islam. Its essential characteristic originated from both Quran and Sunnah. According to this view, theoretical foundations of designing and building the Islamic city are based on Islamic principles, criteria and rules (Halen Brand, 1998: 49-45). The history of our country shows that we live in a country that initially had Iranian identity and later received Islamic identity, therefore, Iranian and Islamic identity of Iranian society and living environment of people are important factors needed to be considered. Shift in living environment should confirm this identity, which is an important factor for national unity and personality. This identity is in disagreement with the sense of alienation and humiliation in front of enemies. On the other hand, identity of cities and their elements guide people towards spiritual values and beliefs which are respected for the society, so proper and correct use of experiences (not patterns) of other civilizations and making them indigenous can demonstrate the identity and culture of the destination community (Naghizadeh, 2000: 59). Given the importance of this issue, the Fifth Development Plan obliged the government to cooperate with other powers to develop "an Islamic-Iranian model of development" and submit it to Islamic Consultative Assembly for approval (Fifth Development Plan, 2010: 1).

Human loneliness, being homesick, diminishing social interactions, being isolated and undermining

sense of belonging are factors that can be modified or eliminated by revival of neighborhood concept. Neighborhood as an intermediate element in the hierarchy of living space (from home to city) can establish a good relationship between different groups of people (especially in big cities) and strengthen sense of belonging to the place and country (Naghizadeh, 2009: 138-139).

New urban neighborhoods, due to their almost one-time birth, have no identity except the name they are given. It does not mean that these neighborhoods are not recognizable and definable places; rather it means that their recognition is possible by using name and location. In this way, people see the neighborhood as a place that they grow in, feel affinity with, know its spaces and angles and see it as their home. On the contrary, people do not feel neighborhood as the manifestation of their respected cultural values and history, and do not consider it as a place for seeking their past memories and future aspirations. In summary, what can be clearly and widely seen in plans of most cities is sameness and lack of identity in streets, buildings, consuming materials, functions and public spaces, so that people may get lost without using the name of streets.

Therefore, in this study, considering the importance of neighborhoods with Islamic identity in Islamic cities, we tried to achieve a series of components for improving Islamic identity of new neighborhoods by using the verses, Sunnah and hadiths of the Prophet of Islam and the Imams as well as studying construction of cities in the early Islamic centuries (Such as Medina and Kufa cities). Thus, the current research entails answering this question that what are the most important components in the creation of Islamic neighborhoods?

Other research questions are as follows:

1. Do the components offered by Quran and Hadith for designing and constructing of neighborhoods have application at the present time?
2. Are the components of Islamic city used in designing of new neighborhoods (e.g. Western Emamieh neighborhood)?

With regard to the questions posed, hypotheses of this study are as follows:

1. Since the Islamic components used for designing neighborhoods belong to the situation and cities of the early centuries of Islam, it seems that they cannot be applied to modern cities of the present time.
2. Since the Islamic components used for designing neighborhoods follow logical and rational principles in order to respect the rights of individuals and proper use of the positive environmental factors, it appears that they, regardless of time, are applicable for all eras, and have been particularly used in designing Western Emamieh neighborhood.

Research background

With respect to the importance of Islamic identity and values in Islamic cities from the vantage point of urban planners and designers and also different views and perceptions about this concept, existing references in this context are so diverse. But according to our evaluation, articles and researches having more affinity with the subject of this study are as follows: In several investigations such as “Sustainable development, healthy city and Iranian culture”, “Islamic city and architecture”, “Comprehensive plan for revival of Islamic city”, “The position of mosque in designing of Islamic cities”, Naghizadeh studied the foundations of sustainable development in Islamic culture, position of Islamic architecture and role of different factors such as mosque as Muslims’ special place of worship in emerging of Islamic city and details of revival plan of Islamic city and architecture (Taghizadeh, 2000, 2009, 2009 and 1392). Pourjafar in the study of “The proposed model of neighborhood on the basis of mosque and public spaces required in an Iranian-Islamic city” described the principles of designing residential neighborhoods in Islamic cities from Islam era to the present, and determined the role and position of mosque as one of the important factors in determining physical dimensions, as well as satisfying the many social, political and cultural needs of residential sectors (Pourjafar and Pourjafar, 2012).

Mohamedi et al. in the study of “Islamic city, a city beyond domes and minarets” reported that only the existence of mosques, domes and minarets in a city cannot necessarily mean that the city is Islamic. Instead, they studied the principles and values of Islamic city, evaluated the Islamic city in terms of physical, economic, social, cultural and environmental aspects, and finally presented the Islamic city in the form of SWOT table (Mohamedi, et al, 2012).

Materials and methods

• Realm of the research

Due to the position of Mashhad in eastern part of Iran as Iran’s spiritual capital and world’s second largest metropolis, twenty-year outlook (1405-2006) has considered the city as an important cultural and religious-pilgrimage metropolis with unifying and balancing role in the Islamic world, Iran and the country’s East region (Rahnama, et al., 2014: 103). Therefore, planning and designing in this city based on Iranian - Islamic identity is of paramount importance. Since the urban neighborhoods are the most important areas showing the identity of city, their designing is of high importance. One of the developmental directions considered for the future of this city is regions located in north-western of the city (according to the District 12 of Mashhad) such as Emamieh land.

Based on the approved master plan of Mashhad, these pieces of land are considered part of urban services area; this area is limited from South East to 75-meter highway of Misagh, from South West to old road of Shandiz, from north to Asian Road and from North West to Mahdih Boulevard (Mehrazan, 2000).

What has caused the detailed plan of Western Emamieh to seem an excellent example is accurate calculation and proper distribution of different kinds of services and land uses in proportion to the acceptance of residing population in that area. The detailed plan of this piece of land has been prepared by Mehrazan Consulting Company in several phases from 1995 to 2000. Since the neighborhoods located in this area are being constructed and a considerable

population does not still live there, it is possible to have a crucial role in designing and constructing of these neighborhoods according to Islamic components.

Therefore, one of the neighborhoods located in Western Emamieh district is chosen based on the Islamic components to evaluate the designs created for the district. The location of this neighborhood on the map of Mashhad city can be seen in Figure 1.

• Research Method

This research is analytical-descriptive in methodology with practical aims. The required data were collected by using documentary method and referring to books such as Quran, Nahjolfasaheh, hadith books and historical books. Then, according to the study of the books, a series of components extracted and analyzed according to today’s conditions. Next, these components were examined in one designed neighborhood of Mashhad city (Western Emamieh neighborhood). Finally, Auto Cad and Gis software was used for analyzing the Islamic criteria in the studied area.

Findings

As pointed out, the aim of the research was to achieve a series of important components so that abiding by them can be an important step toward the improvement of Islamic identity of neighborhoods.

In this research, these components have been studied in designing of Western Emamieh neighborhood. Considering the points mentioned above, six groups of main components and criteria were obtained which will be presented in the following sections:

• Designing neighborhood and its limit

Before the advent of Islam, Iranian cities had been divided based on the dominant culture of social classes. After the emergence of Islam, division of cities has gradually changed based on the neighborhoods, which criteria of their division were mainly non-material factors (or the amount of wealth). These factors included ethnic and tribal relationship, religion, job, first home country and sometimes attribution to the political or economic layers (Naghizadeh, 2008: 139-138).

The modernity formed in the mid-Qajar era and the following modernism emanating from the West which started since the first Pahlavi era caused a revolution in country’s traditional community. Later, with the arrival of science and technology, Western identity exerted an influence not only on Iranian nation and the Islamic religion but also on the formation of national identity (Rustampour, et al, 2014: 71). For instance, when designing neighborhoods in the modern world of the West, school is considered the main factor in planning and designing (Ostrofesky, 2009: 113), and other features of the residential sector are proposed based on the needs of that sector; in general, it can be said that in planning and designing neighborhoods in the West, focus are mainly placed on physical aspects of planning and designing rather than socio-cultural aspects of the community living in the neighborhood (Rahnama, 2009: 33).

By reviewing the history of neighborhoods in Iranian-Islamic cities, we found that although the limits of neighborhood were determined partly by the access to the facility of neighborhood at walking scale, social relations and not the radius of school performance (such as what has been proposed in theory of Perry Clarence and Clarence Stein) generally determined the limits (Shia, 2007: 50- 45).

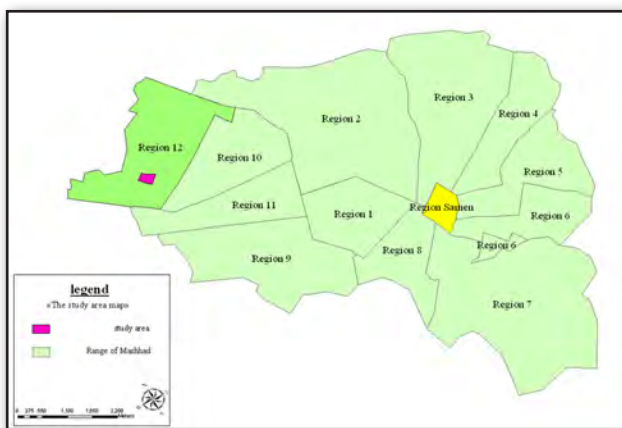


Fig. 1. Study area. Source: authors.

As pointed out above, neighborhood can be determined based on their performance and social relations. Since the philosophy behind the creation of human according to Quran is worship, and praying is Muslims' identity and Islam's flag, the place of mosque is the identity of Muslims' living place as well (or the identity of Islamic city). The identity of Islamic city interrelates with the identity of mosque, or in other word, mosque plays an important role as the clear element of the identity of Islamic city. Therefore, it is better to consider this land use (religious and spiritual element) as the basis of designing, and design the neighborhood based on the Islamic identity and not imitation.

Although no narration can be found that clearly points out to the limits and dimensions of neighborhood, if the designing of neighborhood is based on religious land use (mosque), we can refer to the eloquent words of Imam Ali in this context:

Mosque limit is 20 meters and 40 homes from four sides of neighbor (Dehghan, 2007:424; Nazemzadeh Qomi, 1996:1340).

Thus, based on the mentioned hadith, the limit of neighborhood in Islam is forty sections from each side of the religious land use (mosque). If the width of each section is assumed on average 15 meters (including streets between sections), the limit of neighborhood is 600-meter distance from mosque which is equivalent to distance that a person walks over 10 to 15 minutes to have access to that land use. In other word, the limit of neighborhood can be assumed as a circle with the radius of 600 meters, or since the majority of neighborhoods are in the form of square, its limit can be assumed as a square with the length of 1200 meters and diameter of 1700 meters ($1200 \text{ meter} \times \sqrt{2}$ 1200 meter $\times \sqrt{2}$) ; (Fig. 2).

In the studied district, designing of neighborhood was based on educational land use instead of religious land use (such as designing of self-help units in the West), and neighborhood limit is in the form of rectangle with diameter of 1100 meters which is less than the distance obtained for the limit of

neighborhood. Therefore, given the above mentioned issues, this neighborhood has many similarities to a single neighborhood in terms of size and dimensions (Fig. 3).

• **Different land uses at neighborhood level**

Neighborhoods in Islamic cities, as their evidence can be seen in Yazd, Mashhad and other cities, each has a center with special functional elements at neighborhood scale. Each neighborhood center consists of elements such as marketplace, mosque, worship, pond, workshop, gym and small squares, among which mosque and marketplace have always been the main and common elements of neighborhoods (SaediRezvani, 1989: 114-115).

In the case of educational land use (schools), it is an important point to note that teaching in Islam era was held in mosque. As such teaching rings were formed at times other than the time of praying and preaching (Kiani, 2012: 122-123). Therefore, during the early days of Islam emergence, religious and educational land uses used in combination with each other.

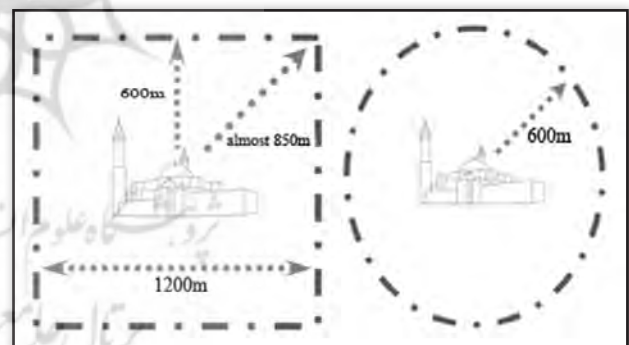


Fig. 2. Limits of neighborhood proper. Source: authors.



Fig. 3. Limits of Western Emamieh neighborhood proper. Source: authors.

Considering the above-mentioned points, it is concluded that the main land uses suggested by Islam at neighborhood level are residential, religious (the basis for creation of each neighborhood is based on this land use such as mosques, worships and Takaya), educational (such as nurseries and schools), commercial (businesses that are required to meet the daily needs such as bakeries, the butchers, fruit shops, etc.). Furthermore, some land uses (such as pond and public bath) existed in the cities of early Islamic centuries but are not recommended nowadays due to the lack of application. Instead, a number of new land uses have been recommended for these neighborhoods based on the present situations like urban infrastructure and facilities land uses (such as substations, telephone, etc.), green spaces, urban services (such as toilets, parking, etc. at the local level), sports and etc. Based on the results of the present study and according to the detailed plan of Western Emamieh, land uses proposed for this neighborhood (Figure 4) were residential (medium and high density), commercial, commercial-residential, educational, park and parking, but religious land use had no place among them. In other words, the neighborhood was designed based on educational land use (school). Therefore, for promotion of Islamic identity in this neighborhood, it would have been better to place more emphasis on this religious and spiritual element.

• Sections size in land subdivision

Size of section (minimum subdivision) is one of the most important issues in land subdivision. From Islamic view and according to the hadiths of the Prophet and Imams, great stress is placed on big house so that size of house is considered one of the factors of human happiness; some of these hadiths are mentioned below:

1. The Holy Prophet said: “Three things show happiness ... so that he says: a vast house which has facilities and welfare for life” (Nahjolfasaheh, 2006: 235).
2. It is also narrated in another hadith: the happiness of a person is his big home, and his cramped home

is a source of suffering and hardship. In other words, someone who has been provided welfare in this life, its sign is having a big house, while cramped house is considered the sign of the trouble and hardship of person’s life. In another hadith, small and cramped habitation was narrated as a sign showing that people suffer from their life (Marefat, 2007: 509).

3. In another hadith from Imam Sadiq, it was narrated that bad omen is in three things, “one is in the cramped house” (Majlesi, 2006: 149).

According to the hadiths and narrations, Islam placed great emphasis just on the bigness of house (section), and it did not mention anything about the limit and dimensions of the sections, therefore bigness of section is measured according to the existing norms. Based on the rules related to the minimum area of land subdivision in western Emamieh neighborhood, minimum area of subdivision in this neighborhood in residential parts with medium and high density is 500 square meters, which is considered big based on the norm of pieces in Mashhad.

• Street width

According to the prevailing view about the design of Islamic cities, these designs were misshapen and irregular, and spontaneous nature of the Islamic cities prevented the formation of a regular network of streets. However, conducted studies and evidence indicate that Islam was familiar with wide and broad



Fig. 4. The detailed plan of Western Emamieh neighborhood. Source: Mehrazan, 2000.

streets, and irregularity existed in design of Islamic cities in most cases is not an intrinsic fact, but rather is an acquired fact. Despite having a complex physical structure, Islamic city has a kind of social order, and also has organic order in spite of having an apparent Irregularity (Bagheri, 2007: 125-126).

About the width of streets in Islamic cities, we can refer to a number of regulations used in the early Islamic cities by the Prophet of Islam or grid pattern of cities which created based on the Islamic views; some of these regulations will be mentioned below:

When the Prophet drew the maps of Medina's roads, the width of mosque's way to Mosala was planned 10 meters, and despite the fact that Medina was a town where car, truck and other vehicles did not travel, he said that the width of its roads should be seven meters (Ameli, 2010: 79).

Kufa was the first city that created according to the Islamic ideology. In this city, big, medium and small streets were 40, 30 and 20 cubits, respectively, and "Zqaq" was 7 cubits (Jait, 1993: 138).

Tabari described the conditions of streets in the Islamic city in this way: "large streets were 40 cubits, less important streets were 30 cubits, middle streets were 20 cubits and alleys were 7 cubits and not less than this (Tabari, 1983: 1850-1851).

Based on the points mentioned above, it can be said that the minimum width for streets in the neighborhoods of the Islamic city was approximately 3.5 meters. Since camel was the main vehicle used for transportation in Islam era and width of each camel with its load was approximately 1/60 meters (Figure 5), two transportation vehicles (car) could pass each other easily without interference. Furthermore, due to the low speed of transportation vehicles at that time, a separate pass was not considered for pavement. So if we add the width of the street, where two vehicles pass each other easily without interference, with the width of sidewalk, we can say how much is the minimum desirable width of streets in the neighborhood.

Based on the instructions used for designing urban roads, the amount of width which allows two vehicles

to pass each other without interruption or the desired line width for local streets was determined 3.5 m, and minimum width for sidewalk in neighborhoods was determined 1/5 m (instruction of urban roads design, volume 8: 1996, 52-54), so the minimum desired width of streets in neighborhoods is equal to 10 meters based on the below equation.

$$\text{Minimum desirable width of streets in the neighborhood} = (2 \times 3.5) + (2 \times 1.5) = 10\text{m}^2$$

Based on the study of streets' maps of Western Emamieh neighborhood, it is determined that its streets were designed as 12 and 18 meters which are higher than the minimum width obtained for streets of the neighborhoods (width of 10 meters).

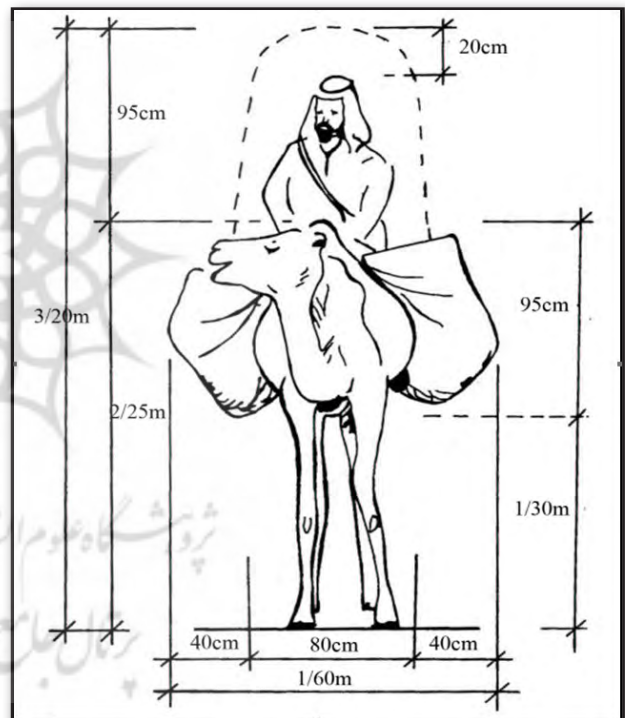


Fig. 5. In most Arabiancities, ease of passing two camels with full load is the basis for determining street width. Source: Shokoyi, 2009: 185.

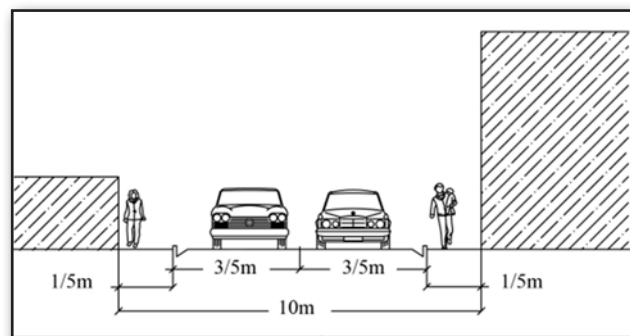


Fig. 6. Cross section of the minimum width of the streets in the neighborhoods. References: authors.

• Height and position of building in sections

Although Islam has recognized private ownership and everyone has the right to control his/her possessions, the important point is that this liberty should not deprive others of using their natural rights. Therefore, placement of building on a piece of land, raising the height of building and creating floors should not interrupt neighbors with their natural rights such as use of light and wind. Moreover, the building should not be designed in a way that the surrounding parts can be seen; below some hadiths from Prophet and Imams in this case are listed:

1. The holy Prophet said: “the rights of neighbor are that your home must not be built in front of his/her house and not prevent the flow of breeze and air to him/her” (Nahjolfasaheh, 2006: 268).
2. The Prophet also said: “Whoever builds the house and raises the house to the extent that prevents the sun from shining on others, God curses him/her” (Ansariyan, 2009: 308).
3. Imam Sadiq stated that “nobody has the right to open a window so that neighbor’s house can be seen, but opening the window for using light at the place that does not have view over neighbor’s house is allowed” (Boroujerdi, 2009: 911).

In addition to the above mentioned cases, abiding by principles in this context is necessary that some of them are mentioned below:

- Loss principle: Based on this principle, designing and constructing city should be done in a way that does not harm any citizen;
- Principle of confidentiality and privacy: This principle warns Islamic engineers that buildings in Islamic city should be built in such a way that besides taking advantage of open space, air and light, guarantee the privacy and personal life;
- Principle of prohibition of constructing high buildings overlooking the other buildings: Based on this principle, high-rise building in Islamic city should not violate people’s privacy (Saberifar, 2009: 71). About position of building in piece of land, it must be said that position of building depends on factors such as natural state of the land, the rate of need for private

and public spaces, the way of access to streets and so on. Wind direction and its speed and intensity as well as sun’s rays play important role in determining the location of the building.

Location of Mashhad in cold climate and the importance of cooling effect of the wind in winter are very important in determining orientation and main view of the building.

To minimize the penetration of cold air into the interior space and to reduce heat loss of buildings in external walls, the front of the building should have the smallest angle with the direction of cold winds.

Considering that all existing buildings in detailed plan of Western Emamieh neighborhood are one-sided, for determining the proper direction in such buildings, it is necessary to study the function of different directions of establishment according to the effect of different factors such as wind and solar radiation. Given the different and sometimes conflicting functions, different climatic elements and importance of thermal requirements and internal spaces, it is necessary to determine the superiority of each direction over other directions.

To achieve all the objectives of climatic design, the present study reports that the most suitable directions are 15 ° East, Southern and 30 ° East, respectively, regardless of this fact that buildings are tall or one-floor.

In Western Emamieh neighborhood, maximum

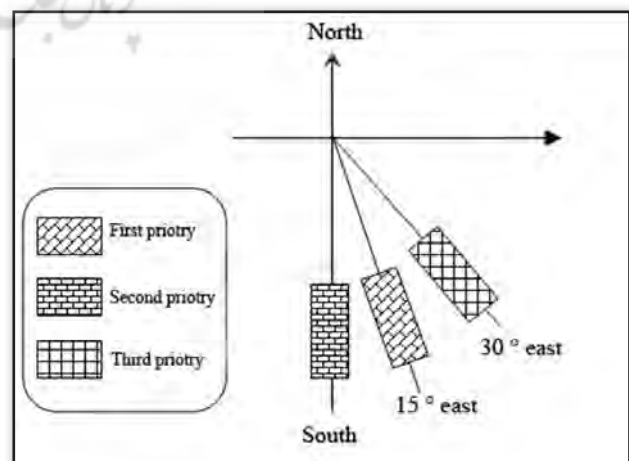


Fig. 7. The priority of building orientation in Mashhad. Reference: authors.

number of floors is three, position of buildings on the north side of the pieces and orientations of pieces are in the direction of western North –easternSouth (approximately in the direction that the first priority of building orientation is in Mashhad).Therefore, existing pieces in the neighborhood are not in conflict with Islamic components in terms of height and placement of the building.

• **Occupancy level**

Occupancy level is a new term which did not exist in early Islamic centuries, and is used in comprehensive and detailed plans of contemporary century. However,a general principle can be defined for it based on the other factors.

Since the occupancy level is defined as the space occupied by the building on the ground floor in proportion to the whole land, two major factors are involved in it:

1. Area of built space
2. Area of outdoor or yard space

Occupancy levels can be calculated by having both of these factors or at least one of them.

According to a hadith from Imam Ali “honor and dignity of the house is large yard and good friends. And it has a blessing and its blessing is its good place, large courtyard and good neighbors (Majlesi, 2006: 149)”. According to the mentioned Hadith, Islam has given a lot of importance to yard and its bigness,so that big yard is considered a blessing. Since larger yard has less built space, the occupancy level is also less and, therefore, low occupancy level is ideal in Islam.

According to the rules related to the occupancy level of pieces in Western Emamieh neighborhood, maximum occupancy level in this neighborhood is 45% that for every 5% decrease in occupancy levels, 10% can be increased in that building density. This criterion is also a factor in encouraging the reduction of occupancy levels. This factor due to the above mentioned points is favorable in the view of Islam.

Discussion, Conclusion and recommendations

We live in a country that carries the name of Islam, but having the name of Islam does not necessarily mean that the country can be considered Islamic; rather all parts of it must show the Islamic identity. According to Naghizadeh, this identity must be a factor for national unity and sense of national personality.It is also in contrast with the feeling of alienation and neutralizes the feeling of humiliation in front of enemies. Finally,identity of cities and their elements guide people towards spiritual values which are respected for society.

One of the most important factors showing the identity of each city is the way construction built in the city, so that studying it can help understanding the identity of people living there, and in this regard, the necessity of creating neighborhoods or reviving the concept of neighborhoods with Iranian - Islamic identity is an important issue that must be considered.

According to surveys conducted by Taghizadeh, Pourjafar, Mohammadi and other studies, mosque’s role has always been considered as one of the most important factors determining the physical dimensions and also meeting many social, political and cultural needs of residential sectors of city; in this regard, their results are in accordance with our results.

The important point in these researches is that the mere existence of mosques, domes and minarets in the structure of an Islamic city cannot necessarily make that city an Islamic city, andthus each one based on their view addressed the principles and values of Islamic cities and studied the Islamic city in terms of different characteristics such as physical, economic, social, cultural and environmental aspects. In these studies, less attentionwere paid to Islamicprinciples for designingneighborhoods based onIslamic identity.Therefore, due to the existing vacuum in this regard and also taking a step for strengthening Islamic identity of the neighborhoods, the present research is aimed at gathering different data about different ways of construction

as well as laws that must be considered in designing and constructing of new neighborhoods from Islamic view. After analyzing the data, they were divided into 6 classes: neighborhood and its limit, types of land uses in neighborhood level, size of pieces in land subdivision, width of streets, height and position of building in pieces and occupancy level. Finally, the classes were analyzed and used based on the present conditions. For instance, these components were studied in one of the neighborhoods designed in the new structure of Mashhad city.

At the beginning, it seemed that Islamic components extracted are no longer used in modern cities since they were based on the conditions of the cities in the early Islamic centuries. The results of the present research showed that if the general principles extracted based on the Hadith of Imams and the history of urbanism in cities that built based on the Islamic ideology (such as Medina and Kufa), and if these components are analyzed and updated based on the current conditions and general principles of urbanism laws and regulations, they can be used in modern cities to promote the Islamic identity of neighborhoods. For example, in the early centuries of Islam, street width based on the ease of passing camels with load was used as a basis for designing streets and since camels cannot be used as a means of transport in the present cities, we can design street width based on Islamic components by conversion camel unit into vehicle unit. On this basis and with respect to the research conducted in one of the neighborhoods designed in new structure of Mashhad (Western Emamieh neighborhood), it is concluded that most of the presented components (Except for designing based on the centrality of the mosque in the neighborhood) were used in the neighborhood. Therefore, the first hypothesis of the research, stating the lack of application of Islamic components based on the present conditions, is rejected.

Based on the results of this research and in line with the analysis of Islamic components mentioned, some suggestions are presented below:

- Since Islamic identity is tied to the mosque, new neighborhoods should be designed and created based on this land use.
- In determining the limits of neighborhoods, the distance of 40 residential houses (about 600 meters) from religious land use (the mosque) is better to be considered as a base.
- To provide essential and everyday needs of the residents, neighborhoods should have required land uses. For ease of access, these land uses must be located at the center of the neighborhood and with the centrality of mosque.
- Streets in the neighborhood should be designed in a way that at least two vehicles and pedestrians can pass easily.
- Adherence to Islamic principles such as confidentiality principle, principle of loss, and accessing of all pieces to light and wind at the time of proposing density and occupancy levels must be considered in the time of planning for pieces.

In addition to the suggestions mentioned based on the findings of this research, some recommendations are presented for better designing of new neighborhoods as follows:

- In designing of neighborhoods, variety seeking of individuals must be taken into account, and designing uniform neighborhoods should be avoided as much as possible.
- In designing of new neighborhoods, the group whom neighborhood is designed for should be first identified and analyzed, and then neighborhood is designed based on the needs, culture and norm of the dominant class.
- New designed neighborhoods should have defined inputs and outputs so that people do not enter and exit easily and moving of vehicle in it can be controlled for providing security and safety.
- Avoid allocating high density and constructing tall and elevated buildings when their presence in the neighborhood is not necessary. Furthermore, enough space should be allocated for urban services, green spaces and principles of Islamic urbanism.

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